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Ratification in Spirit

AN EDITORIAL

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RECENT NEWS FROM SHANGHAI

The Association for the Welfare of the Children of China, Incorporated, 156 Fifth Avenue, New York City, received a cable from Shanghai, January 21, giving the following: "Authoritatively estimated twenty million in Kansu, Honan, Shensi, starving and freezing this winter. Chekiang flood damaging fourteen districts. Shantung famine remains serious. Government appropriate two million more to raise through surtax. Leading Shanghai shops giving five per cent daily gross income. Seven thousand Honan refugees arrived at Nanking, with more coming for food. Association started Nanking branch to participate in extensive children relief. Cooperation of other philanthropic bodies encouraging. Funds all allocated for children relief in various famine regions." Money knows no geographical bounds. The long arm of your dollars can reach across the Pacific Ocean and save a child in the famine area of China as easily as help a neighbor in the next block. The wise use of all famine Child Relief funds is assured by the fact that actual relief operations will be directed by the National Child Welfare Association of China, of which the Hon. H. H. Kung, Minister of Industries and Commerce, is chairman.

SELENIUM ELECTRIC EYE IN TELEVISION

The photocell is not a recent discovery, for its development dates back more than a century. In 1817, a Swedish chemist named Berzelius discovered a metal called selenium which was used in a variety of experiments by another scientist named Knox, and in 1837 he discovered that selenium was photoactive, or sensitive to light and shadow. In 1873 Willoughby Smith tried to use it in developing registers for use in trans-Atlantic telegraphy and found that it varied in electrical resistance according to the amount of light falling on it. The oldest record of the transmission of light rays by wire is that of Professors Ayrton and Perry in England, 1877, but the limitations of the selenium cell held them back. In 1878, Alexander Graham Bell began to use selenium in this country in developing a photophone or telephone which showed the picture of one speaker to the other. In 1892, Edison was using a selenium cell in his picture phone experiments and Morse was trying to discover how to see by electricity. Since 1900, photocells in their present form were well known to scientists in this country. The cell is a glass tube, similar to a radio tube, except that it has an enlarged bulb at the top. Inside there is a wire stem with cathode and anode plates. Magnesium is introduced into the cell and flashed at a high temperature, which results in a silver-colored coating on the inside of the tube. A photoactive metal is introduced and the reaction releases electrons, which are negative charges of electricity, in the presence of light. The sensitivity of the cell and its reaction in different circumstances depend on the combination of photoactive metals inside. This "electric eye" is now being put to many uses in industry and research is daily bringing to light new places in which it may be used to great advantage.

You too will be pleased

"We are pleased with the promptness with which you have sent our checks," writes one of our Annuity Bond holders, "and, also, we feel that our money is left where it will do the most good. Would you like to have us send another $—— and you issue us another Annuity Bond. . . .?"

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AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street

RICHMOND, INDIANA

EDUCATIONAL ADVANCE IN SOUTH AMERICA

The visit of President-elect Hoover to South America is resulting in a new interest in the efforts of the "Educational Advance in South America" to secure $2,500,000 for educational work in that continent, Dr. Samuel G. Inman, executive secretary, told the Committee on Cooperation in Latin-America at its annual meeting at 419 Fourth Avenue, New York City, January 11. He reported that more than one million dollars of the amount needed—largely for the endowment and rebuilding of existing schools—has been received up to date. "A few weeks ago a visitor returning from South America, after having seen the work of Colegio International in Asuncion, offered voluntarily a gift of $40,000 toward the erection of a newsboys' dormitory for the institution. This means that in Ascuncion, Paraguay, three of the finest private school buildings in South America will be erected. An administration building and a girls' dormitory have already been built. A contributor, who had made a provisional gift of $100,000 to erect new buildings for Santiago College, has just notified us that he will raise his gift to $150,000 provided that a similar amount should be contributed by others before December 31, 1929. An effort is now being made to raise this amount. As a result of the Educational Advance, the American College in Buenos Aires has obtained a campus of eighteen acres of land in the suburbs of Buenos Aires and is now planning for its first building in that site. The new buildings for the Institute de Ingles in Santiago de Chile are about to be begun. The plans for Santiago College for Girls are completed. Practically the full amount required for Lima High School for Girls has been raised and grounds have been secured. The full amount has been obtained for the new theological seminary in Colombia. More than half the fund for the $60,000 religious education program is now assured."

PAMPHLETS AVAILABLE EXPOSING SLAVERY

The Anti-Slavery and Aborigines Protection Society of England sends forth a batch of pamphlets, that read like 1851, instead of 1928. "The Cry of the Slaves," is one. It tells of the mass misery and degradation of 5,000,000 chattel slaves, 2,000,000 of whom are in Abyssinia, 2,000,0000 in China, and the rest scattered over various sections of Africa. Authentic figures and authentic stories which make the worst pages of Uncle Tom's Cabin read like a children's Christmas party. "The Plight of Portuguese Colonies" is another of their leaflets. East Africa, Angola, St. Thome, with a total area of 925,000 and an approximate population of 8,000,000 slaves most, in a starving and bankrupt colony. "The Exploitation of the Colored Man" by Charles Roden Buxton, a bitter arraignment of the treatment of the black laborer by the white employer and exploiter in Africa. He asks, after statistics which are condemnatory to the highest degree, "What does the black man think of it all?"

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WALTER C. WOODWARD, Editor

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EDITORIAL

Ratification in Spirit And in Truth

RATIFICATION of the Peace Pact is not merely a feeble gesture toward peace, nor is it a wonder-working agency which, unaided, will guarantee permanent peace to all nations. Neither enlightened law-making nor the ratification of new international pacts with resounding oratory can alone bring permanent peace among the peoples of the earth.

Now that it is clear that our right of self-defense is not curtailed, let us make equally sure that our duty of self-assertion on behalf of real international peace is not in any way forgotten. We have safeguarded the Monroe Doctrine; now what about Christ's doctrine? Instead of taking time for rhetoric and encomiums, let us make sure that in every way the nations realize that we mean good faith by this ratification. It is easier to condemn our public officials at times than it is to realize how little we have aided to crystallize the public sentiment to which they most readily react.

The voting is over, but the *work* has just begun. Are the people of our country aware that they, too, must ratify the pact by their attitude, their spirit, during the days that are to come? The pact does not oblige us to take any action against a nation violating it; but certainly we have the obligation to see that the spirit of peace which lies behind it becomes more and more a guiding principle in international affairs.

These are days when the old order of international affairs is changing. A psychology and philosophy in which war played a prominent part cannot be instantly changed, even by the fiat of a national legislature. It will take some time for us to adjust ourselves completely to the leadership and primacy of peace. But that day is coming. The spirit that is in man demands it. International life in every way awaits and welcomes it. The votes of a few legislators will be endorsed by millions of people. What they put into carefully worded phrases has long burned in the heart of mankind. As we learn more of life, peace becomes inevitable. This peace pact is not simply one more diplomatic gesture of cautious, insincere courtesy. It is the proclamation of, and formal agreement to, ideals and human longings which have been felt for many years. Our social order demands peace. Our religion points the way. Our minds construe the ways toward it, and our hearts beat faster in anticipation of it. Peace is more than an attitude or condition prevailing between nations. It is the common recognition of principles and values which govern all nations and all peoples.

The Archbishop of Upsala, Sweden, in a recent article in the Federal Council *Bulletin,* wrote: "It is a good thing sometimes to pronounce *a solemn anathema,* and what should our generation anathematize with greater conviction than *war*? But solemn declarations are not enough. They demand action. If contradicted by action, they become hypocritical, a hindrance, and not a means for the furthering of peace. Mr. Kellogg's magnificent international pact honors both humanity and our epoch. But it must have a backbone in a safe international settlement."

That is a good phrase, *a solemn anathema.* We have been accustomed to war and to its glory and primacy. Now we must become accustomed to peace and to its greater glory. Man shall not be mastered by the dangerous implements of his social and international life. He shall be the servant of his ideals, and shall at length look out upon a world ordered for his progress and happiness, and not for his suffering and destruction.—R. K. M.

On Whom Is This Tragic Joke?

A LONDON editorial writer recently "toured America" to observe our national prohibition policy in action. As is frequently the case in such tours, he was "personally conducted" and visited only the larger cities, most of his time being spent in New York, it is said. He thus had little or no opportunity to observe prohibition at its best in the smaller towns and cities. On his return to England, in an article embodying his findings, he referred to prohibition as "perhaps the most tragic joke that any nation ever played upon itself." Quite properly this statement provoked a reply from the national W. C. T. U, a significant paragraph of which follows: "American prohibition is no joke to the manufacturers and merchants of Mr. Blumenfeld's own country who have been told by an official Government Commission that if England expects to keep a world trade supremacy, it must parallel the prohibition efforts of the United States."

Penetrating beneath the commercial conditions to those of raw humanity itself, there is even a yet darker tinge to the grim tragedy which England persists in visiting upon her people. In mass terms one has but to think of the millions upon millions of dollars which the English people are consuming in drink, while on the other hand the government is paying out untold wealth in doles to the millions of its unemployed workers. To make the picture more poignant still, one who has ever been in London recalls the unforgettable picture of women as well as men frequenting the public ale houses, little children standing without the doors. Since the children could not themselves enter the "pubs," the liquor would often be handed out to them. If there is any joke involved in this

sorry situation it is a grim and tragic one and it is not on the American people.

So far as the situation over here is concerned, people abroad will continue to misunderstand and misrepresent it as long as they get their information directly or indirectly from New York. Only a few weeks ago an English Quaker writing in the London *Friend* belittled the significance of the presidential election as a referendum on prohibition and to justify his skepticism quoted from a New York newspaper correspondent. The English Friend displayed amazing ignorance of our political conditions, yet presumably he is an intelligent and fair-minded man. Happily, not all are so easily led astray, but with misrepresentation continually being given out from New York and Atlantic coast cities and being in turn eagerly played up by a foreign liquor press, it is not surprising that such ignorance persists. Among other things pretty thoroughly demonstrated by the election on November 6 was the fact that the United States and Manhattan Island are not synonymous terms. The sooner the world appreciates this fact the better will be its understanding. It will also be in a better position to appreciate the real nature and significance of the "joke" of American prohibition.

Practical Idealism

BY DUANE MC CRACKEN

IN EVERY generation there have been idealists. History gives us a long list of men and women who have been impressed by the existence of conditions or institutions which were wrong. The reaction to this discovery or realization has not been uniform. Many of them have conceived a world in which these evils were absent. Some, after reflecting on the sad state of the world have pronounced it hopeless and withdrawn from it. In the middle ages they went into monasteries and there in solitude lived a life of piety. In the modern period students in Russia have sought refuge in suicide. The members of a third group have sought to construct an imaginary society in which the wrongs of the present one are absent. Illustrations of this are familiar to all of us, such as: Plato's "Republic," More's "Utopia," Bellamy's "Looking Backward," and Wells' "Men Like Gods."

The most widely known of these is Sir Thomas More's "Utopia." Indeed it is so well known that this whole philosophy is called Utopianism. The characteristics of Utopianism are the opposite of the evils found in the existing society. They include:

1—Absence of disease and suffering.
2—Abolition of War.
3—Absence of greed, selfishness, and crime.
4—Light work and pleasant working conditions.
5—Absence of all quarreling, strife, and chiding.

In short everyone does just what he should do, because he loves to do it and everyone is happy.

Some members of this group have been more realistic. They have not only conceived an idealistic society but have endeavored to establish a society on their own model. Who has not been thrilled by reading of the establishment of Brook Farm and the delightful scheme on which it was organized? Who has not read the beautiful literature produced by the leaders in this experiment? But who has not shed tears as he has read of the miserable failure that it turned out to be? A similar fate has been met by practically all of these idealistic experiments.

Facing these facts many bright students have concluded that the whole business of idealism is futile. They have chosen rather to adopt skepticism and cynicism. "Every fellow for himself and the devil take the hindmost" has become their motto. They have identified idealism with "cheerful idiocy." We seem to be faced by a dilemma. We must disregard facts and become idealists or recognize facts and become cynics. The way out of this dilemma is suggested by the title of this article: "Practical Idealism." How does this differ from Utopianism on the one hand and cynicism on the other? It differs from cynicism in maintaining hope for a better day. It differs from Utopianism in adapting feasible remedies to existing wrongs.

Has this system ever worked? Let us take a few illustrations. Back in the 1840's our government was confronted with the problem of disposing of a vast quantity of public land. It bade fair to become a domain of exploitation for unscrupulous speculators in the north and slave owners in the south. A group of idealists including Horace Greeley in the north and Andrew Johnson in the south launched the Homestead Movement. After years of struggle that beneficent piece of legislation became law. As a consequence we have one of the most democratic systems of land tenure in the world. By diffusing land ownership among a large number of small owners, we have laid a strong foundation for a stable government. Furthermore, the happiness and independence which come with home ownership have been made possible for the many. For this we are indebted to practical idealists.

Let us notice another example. At the beginning of the modern period, the leading nations of Europe maintained a doctrine called the right of discovery. According to this doctrine a "civilized" nation which discovered territory belonging to a "barbarian" people thereby obtained the right to sovereignty over that territory. It was on the strength of this right that claims to territory in America were established. The wishes and rights of the American Indian were absolutely disregarded. They were driven from their land by force without a penny of compensation. William Penn saw this and said, "It's wrong." When given Pennsylvania by the King of England in payment of a debt, he told the King that he was going to buy the land again from the real owners, the Indians. The story of Penn's friendship with the Indians, of his perpetual treaty of peace with them we already know. Let us not forget that while other settlements were subject to terrible Indian massacres William Penn and his followers had peace. What is still more important is the fact that today Quakers are the most welcome of all missionaries to the American Indians.

In the early history of our country we had no regular system of education. There were private schools operated

for profit with tuition fees so high that only the rich could attend. Besides these there were "charity schools" for poor children but no self-respecting man would send his children to them. Practical idealists saw that such a state of affairs would undermine our whole scheme of popular government. As a result they launched the movement for free public schools. The struggle was long and bitter but it was carried to ultimate success under the magnificent leadership of Horace Mann.

One more illustration will suffice. The great war brought untold privation and suffering to innocent people in the war zone. Sensing this situation, the Society of Friends, both in England and America, organized Service Committees. These committees solicited funds, enlisted workers, overcame almost insurmountable difficulties with the military authorities, and carried their message of mercy. Most significant of all is the service in Germany which they undertook immediately after the signing of the armistice. The people were discouraged, the currency was demoralized, food was so scarce and expensive that thousands faced starvation. Into this gap stepped the Friends Service Committee. They carried food and clothing and, what is perhaps more important, they carried hope, friendship, and sympathy. It was a ray of light in a world of darkness. Of the results of this work, we shall never know the end. We know that the lives of thousands of children were saved. We know that the prayers of many a grief-stricken mother were answered. What we do not fully realize is the pervading influence of an example of love that knows no national bounds. Without such an example, genuine healing of the wounds of bitterness made by the war would have been impossible. Shall we say there is no such thing as practical idealism?

Perhaps a word of caution is necessary. Someone may say that the practical plan is the only important thing. If we have it, the idealism is unnecessary. I believe that such a notion is entirely wrong. Without that high idealism which is typified by the spirit of Christ we could not see what is wrong with things as they are. If we can see nothing wrong with things as they are, there is no occasion for working out plans for righting them. The result is stagnation and decay.

We have seen illustrations of the operation of practical idealism in the past. Are we to conclude that the good work has all been done and that there is nothing left for us to do? A second thought will banish such a notion. Before us today there are problems of the most vital importance which must be solved if our peace and security are to be maintained. At the present moment over a million laborers in the United States are out of work through no fault of their own. This figure sometimes reaches five millions. At a recent conference on unemployment one of our great statesmen said this: "If we cannot solve the problem of unemployment, our whole economic system is doomed." Here is a problem that demands the highest qualities of Christian citizenship.

Almost equally serious is the problem of medical care. In America today there are thousands of children, as dear in God's sight as any of our own, who are sick, and diseased, and dying for want of medical care. Good doctors we have indeed but the income of many families is so low that they cannot avail themselves of the doctor's services. Even those of us who somehow manage to pay our doctor bills pay larger ones because of the fact that diseases are spread by those who are unable to pay for medical attention.

It is no answer to say that we are not directly responsible for this condition. It is not the will of our Father that *one* of these little ones should perish. The problem is before us. The call is for that high degree of practical idealism that will give us the solution.

Let us pray God to give us the vision. For "where there is no vision the people perish."

Guilford College, North Carolina.

Spiritual Worship

BY WILLIAM J. SAYERS

AN UNACCEPTABLE spirit cannot expect to come into communion with God. Worship is really the barometer that rises or falls with the changing tone of our spiritual atmosphere. It leads us into wonderful adventures, for in real worship we find the assurance that we cannot drift beyond His love and care. The worship that pleases God has in it that clinging faith that goes beyond the form of faith.

Without worship there is a great danger of our exhausting the heaven within us, but in our worship, private as well as public, there comes that infilling of His "Eternal Goodness" that cannot be put under the bushel, for true souls do not hide God's goodness, but let it so shine that others seeing their good works, glorify the Father that made these good works possible.

There are times when we want our souls to be all ear so that we might hear God's faintest whisper. At other times we wish it were a great voice that would speak, not in loud tones, but in a way that would meet the needs of the one that needed comfort, encouragement, or even correction. Indeed, how beautiful are the feet of him that bringeth good tidings!

Worship is a gesture of love, adoration, and trust to God, which brings on a reaction of love, loyalty, and gracious good will toward our fellow men. Wonderful things take place when a soul worships the living God. Again, the worship that pleases God is that which is free from self-consciousness. If it is not, it cannot influence the soul any more than goodness and charity or any self-conscious gift influences our souls for good. I can only touch my own soul with a newness of life, when I am touched with a feeling of tenderness for the infirmities of another.

Is it too much to say that hungry souls are fed in worship, and they in turn feed other needy souls, when they have thus been fed with the Bread of Life? Evermore give us this Bread.

I wonder if I am saying it rightly, when I say that worship is a sublime togetherness with God, where we think his great thoughts along with Him? It is only by our communications with Him that we are made different from the ordinary run of beings, for is it not experimentally true that we are what we are, worth while, only by the grace of God? Each time we commune with God some new wholesome thing is born within our hearts, some new light has come into our being, that will more readily lighten other wayfarers.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

Muncie, Indiana.

The Beacon Message

BY HAROLD W. MYERS

THE red beacon shining from the top of the Industrial Trust Building has served to inspire me to give vent to a few of my feelings. At the outset, as I have often felt in attempting to talk of the things impressed upon my mind before congregations, this query comes to me: is it worth while to try to give expression to something so vital within and yet of so little importance when actually stated? There is always the vast expanse between the urge and the resultant of the urge; there is ever the impassable gulf which is fixed between the interpreter and the one to whom the interpretation is given. Yet like the light that shines, though not always seen, the inner beacon shines just the same. People may sleep and still it shines. People may see and not heed, they may see and not realize that they see, still the light is there. It is true that God sends his rain out in the desert where no man is. It behooves us, nevertheless, to go and signal our light though few take note, to speak on though there is little outcome.

"What shall I say?" "You shall say, sail on!" This thought is constantly before my mind. At every turn of the way, at every juncture there is the same demand. It was impressed on my mind today as I made my way to the Friends Meeting. The loss of the urge onward, the faltering between opinions about this command is the serpent in our beautiful garden. If it were not for the spirit of indifference and carelessness there would be more than the very few worshippers in the meetinghouse. Were the urge onward heeded, the going to the place of worship on First-day morning would be as much an expected thing as the combing of the hair before the meal, or the going to the office at the beginning of the day. The answer of the indifferent one is that it means nothing to me, I feel no better after I have been there. The only reason why one can make such an assertion is because he has lost the sense of the command, for there is no one who has retained his sense of proportionate value who can say he has gained nothing from his visit to the place of worship.

It is not merely that the place of worship should continue to be, that we would agitate its recognition; rather we would not have the people lose the value that adherence to it entails. I go, I profit by my going. It is not for the sake of the cause that I go; rather I go because I gain. The institution may suffer, due to my neglect, but I suffer infinitely more because of what I lose. There is nothing humankind has fashioned that has the challenging force back of it which compares with the onlook of the worshipper. His face is set foremost; he looks, knowing that he will see, that his course is the true course.

One other consideration that demands this same determined, steadfast view is the view that looks upon life from the higher level. A few days ago I was speaking to the assistant superintendent of schools. He said yes, I know your outlook on life, it is of the highest order. He spoke little, realizing what a driving power is demanded in retaining that outlook. When I speak of this I know whereof I speak—it tests the best we can produce by the help of the High and Holy.

The Pisgah view, the look onward and upward, has its counter attacks; there are many evidences to the contrary as we look out into this vale of wrath and tears, and let us not suppose there are not. *Mais non, c'est comme le monde.* We have not far to look to see much evidence. In spite of these other views there is the one view. This higher view is awesome, it is more than most of us can bear; it is, indeed, more of dream than reality (though dream-reality), yet, let us state it and then defend it. Let us tell the great big overflowing world just what we think of it, and especially of its "by-product," man.

Man, heinous creature that can murder another in cold blood, who can take up sword, the one against the other, who can lacerate with fangs more ghastly than those of the venomous snake, is well-nigh the Son of God, and even though he may go to low depths he can rise also to high heights, and can say as did the Great Prophet, He that speaketh unto thee is He. Life really lived is too momentous for words, it is ecstatic. It is more than that even, it is powerful, it is perilous, it is grand. Such a conception is not the outcome of a misconception, or an overwrought imagination, and we trust not the salve for an abused conscience, but is an existence that comes in much the same manner as the satisfaction of a well eaten meal, that is, as the ordinary, expected thing, bringing with it the consciousness that this sort of existence is the outcome and in fact the very reason for my having been brought into the world.

Such thoughts have been borne in upon me. Then I say, in faith believing, that I was born just for this moment. It is true that I stand aghast, that I am bewildered, that it is far beyond my power to appreciate, yet, I conclude that still I am what I am and that this sort of thing has been given to me. And, too, I conclude that if it wasn't just for this event and the assurance I have for the recurrence of this event, or a similar event, that I would not be what I am and that my view and my outlook on life could not be what it is.

Let no one proclaim to the multitude such a conception and also state that he has no need of the above command to sail on, for verily he hath sore need! In conclusion, let it be said that one so possessed has little need to fear about how he shall proclaim his message. He is like the light in the tower, he is high, he will be seen, or rather the light will be. After the daylight has turned to night, there is nothing of the building there is just the light. He that hath ears to hear, let him hear, and having heard and put his hand to the plow, to remember, that he who turneth back is not fit for the Kingdom.

Providence, R. I.

The Meed of Praise

As stewards of God's secret truths, we prove
Our faithfulness in every task assigned,
And show the bent by which the human mind
Proceeds to formulate a mental groove
Resisting, thus, the subtle whims that move
To selfishness those unprepared, who find
Not strength to stand like those with hearts inclined
To love and give, as Christ it did behoove.
The hour of reckoning will come for those
Who long have recognized Love's humble claims
To service in the paths the Master trod;
Behold, the Lord of Light will then disclose
Dark secrets, to reveal life's inner aims,
And each will get his meed of praise from God.

Richmond, Indiana. JOHN R. WEBB.

Visual Aids in Religious Education

BY FRANK W. DELL

DURING the last twenty-five years Religious Education has become an established means of approach on the part of the church to the heart and mind of the rising generation. In this the church has done nothing more than apply to the realm of religious teaching those principles and methods whose value has been tested and proven in our secular institutions of learning. Secular educators have led the way. Religious Educators have followed.

Yet again in a most important phase of educational method our week day schools are leading the way. There is scarcely a grammar school or high school in the land that does not possess a stereopticon and film projector, combined or separate, by means of which visual aid is sought to make oral teaching still more clear and impressive. The range of subjects thus covered is vast and varied. From the kindergarten to the final year in high school, films and glass slides have been produced on almost every subject and suitable for every age. In this way children may not only hear the story of "Henny Penny" and "Peter Rabbit," but they may see it depicted before their eyes; a high school class in Civics may not only study, the history of the American flag, but they may actually visualize the processes of form and color whereby it has become the glorious "Stars and Stripes" that we know today.

One of the first great Christian leaders to recognize the possibility of the eye as a means of determining character was John Bunyan. In his book, "The City of Mansoul," Eye Gate is one of the approaches used by Diabolus and his forces to capture the city. The situation is exactly the same in the 20th century. The forces of evil are not backward in their visual appeal. The Tobacco Trust, the Movie Corporation and other kindred organizations all depend upon the sensual allurement of pictures to sell their wares. Many a modern citadel of the soul is thus captured by an attack on Eye Gate.

Unfortunately the agencies for good are far less aggressive in their use of this means for the promotion of ethical standards and spiritual ideals. Comparatively few churches are equipped with either stereopticons or film projectors. It is true that many of the churches make use of the "movie" as a means of popular appeal. In not a few cases, however, this has been abandoned after a period of ineffective use. The fact of the matter is, the moving picture has not yet proven its value as a worthy factor in religious education. The purpose of religious education is to arouse the human will to action along right lines through an appeal to mind and heart. This cannot be done apart from deliberate thinking and natural feeling. The difficulty with the movie is that, with few exceptions, all that it calls forth is a superficial response of both mind and heart. No real education is possible when pathos and humor alike are served upon a palatable plate to an audience who cry or laugh without any real depth of emotion. Neither is there any true means of education when a sequence of fact or a distorted story of fiction is presented without any of the logical processes that always accompany real thinking.

In the case of the glass slide or still film the situation is quite different. Here it is always possible to subordinate the picture to an idea. As a matter of fact, herein lies the central principle of Visual Education. The idea must always dominate the picture. The purpose of the latter is to suggest the idea, to illustrate it, to make it more clear as well as to arouse the right kind of feeling in connection with it. For this twofold result, one must of course depend upon the teacher. The showing of a picture can never take the place of a well thought out lesson. Its great value lies in the fact that a double presentation, visual as well as oral, of single ideas and logical processes of thought is thereby made possible. Unless this is actually the result, it would be better to rely only on the old method of oral teaching.

How, then, may the values of visual religious education be realized and the danger spoken of avoided?

If, as has already been said, true religious education involves right thinking plus right feeling, with a view to right attitude of will, the religious educator who would make use of visual means, must ask himself three questions: How may I use these means to induce right thinking? How may I use them to promote proper feeling? Upon this basis, how may I promote right attitude of will?

In answering the first of these questions, it is at once quite clear that I must do more than deliver an illustrated lecture. I must rather have a real personal contact with the class which will result in definite mental reaction on their part. The best way of doing this is the question and answer method. More than anything else this will cause them to think. But in this matter I must have the cooperation of any visual aids, especially when they take the form of charts and diagrams. Many of the latter result in the scattering of ideas rather than the concentration of thought. Instead of appearing at once in completed form, these must be built up from the beginning, one step at a time so that the whole structure is finally reached as a result of logical processes. In this way the class will be enabled to think the lesson through with the teacher, and there will be concentration rather than scattering of thought because the ideas will be visualized one at a time in orderly sequence until the desired whole is reached. And even as one rarely forgets a road where one has had to find the way by means of the signpost or verbal inquiry, so one rarely forgets a process of thought in which it has been possible to share in its progressive development.

It is perhaps more difficult to suggest how I may induce right feeling on the part of the class. But certainly the first requisite is for myself to be stirred by those emotions I wish the pupils to experience. No teacher of religion who is a stranger to the great depths of true Christian emotion is able to meet this requirement. It is necessary to feel the truth as well as to know it. In fact the unfeeling teacher of Christian precept and practice can never really know their meaning.

How then may a series of pictures be used to create true emotion? Some of them at least should be emotional in content. Entirely apart from the message accompanying them, they should be capable of stirring the emotions. By means of suitable story or incident related in a sympathetic tone of voice, these emotions should be intensified. Color properly blended and harmonized is a great help here. It is possible to gaze almost unmoved at a picture of the American Flag in monotone, but present the same in glorious colors of red, white and blue, and it is scarcely possible to control the enthusiasm. No religious educator using visual means of instruction can afford to overlook the suitable coloring of beautiful pictures as a means of producing appropriate and helpful emotion.

Having made this twofold approach to the will, it would be a fatal mistake if no effort were made to obtain the right response. But the method must be guarded, almost under cover. The pupils must be led to make it quite naturally, almost without knowing it. But the response must be made, for right thinking and right feeling that do not issue in proper action are a source of weakness rather than strength. In my own work as a teacher of boys and girls, I usually close with a summary of what the lesson means in actual life. This is presented visually so that all may see it. The members of the class who personally agree to live according to its standards are asked to repeat the statement in unison. Sometimes when the situation makes it possible as a perfectly natural response on the part of the class, I ask for a show of hands. Sometimes I ask them to rise. Sometimes they are given opportunity to sign a Covenant. The method will vary with the situation or teacher. But always the pressure of thought and emotion must in some way be used to contribute toward a corresponding attitude of will, or in other words to produce Christian decision.

To summarize, whatever help through visual aids is sought by religious educators,

it must always be remembered that the whole purpose of religious education is to cause the student, through guided processes of thinking and feeling, to identify himself through definite act of the will, issuing in right living, with those Christian standards which have been set forth as a norm for personal conduct and group relationship.

Whittier, California.

NEW RESIDENT MINISTER AT WASHINGTON

Recently the *New York Sun* devoted a column to Dr. Augustus Taber Murray who will be resident minister at the Friends Meeting in Washington, D. C., where the President-elect Herbert C. Hoover and his family will assemble for worship. He is now head of the classical literature departments at Stanford University, Palo Alto, California. His friendship with the Hoovers dates back many years.

The Murrays are members of the old New York family whose farm covered what is now the Murray Hill section. Here, Augustus Murray was born in 1866. His education was acquired at Haverford College, Pa., and at Johns Hopkins University where he received his Ph.D. Postgraduate courses were taken at the Universities of Leipzig and Berlin. He was professor of Greek at Earlham College and Colorado College before going to Stanford University.

In 1891, he married Nella H. Gifford of New Bedford, Mass., and three sons were born to them: Robert Murray, Feg and Francis. The second son has his sports cartoons and writing now syndicated by the Metropolitan Newspaper Service, and the third is teaching at Phillips Academy.

On the site of the old Murray mansion at Thirty-seventh Street and Park Avenue, New York, there is a stone tablet with the following inscription: "In honor of Mary Lindley Murray, wife of Robert Murray, for services rendered her country during the American Revolution, entertaining at her home on this site General Howe and his officers until the American troops under General Putnam escaped. September 15, 1776." The ancestral farm, roughly triangular in shape, ran from what is now Twenty-ninth Street and Fourth Avenue to Fifth Avenue and Forty-second Street, jutting into the land now occupied by the New York Public Library, and across to Lexington Avenue and Forty-second Street. The Robert Murray of Revolutionary days was a prosperous merchant, and his son, Lindley Murray, was one of the most famous of American grammarians who wrote the first English grammar published in New York in 1826.

Dr. Murray has specialized in the classical languages and is author of "College Greek Compositions," and has translated the work of several Greek authors. In 1922-23 he was annual professor at the American School of Classical Studies in Athens, Greece.

NEW CHURCH DEDICATION AT VIEW POINT

Sunday, January 13, was a day of rejoicing with View Point Friends, near Booker, Texas, the occasion being the dedication of their new church. M. F. Swafford of Wichita, Kansas, Yearly Meeting Superintendent, was present and brought the message in the morning service, speaking from Matthew 16:18 and emphasizing the thought of "My Church," the qualifications for membership, organization, purpose and extent.

At the noon hour a bountiful dinner was served in the basement of the church.

In the afternoon service a short history of the church was read by Effie Brady. A few extracts follow: "The Panhandle of Texas was settled up by the sturdy pioneer, who having a vision of a home, confidence in themselves and faith in the future of the country, pushed out into what was then considered a desert, enduring the hardships and privations of pioneer life that they might have a home for themselves and families, little realizing that they were opening the way for what was to become a great agricultural country. After establishing their homes there were two things which they felt they must have: schools and religious privileges. Schools were often held in dugouts until better accommodations could be provided. Sunday schools were held in private homes and in school houses.

"The first Sunday school in View Point community was organized in a 14 x 16 foot school house in 1908. On July 30, 1910, View Point Monthly Meeting of Friends was set up by Stella Quarterly Meeting. The 39 charter members all came from Glade Meeting near Cleo, Oklahoma, and of these all are still living and 31 are still members of the Monthly Meeting and seven were present at the dedication, who attended the first Monthly Meeting in 1910.

"There never has been a period of time since the organization but what regular services have been held. The membership has increased from 39 to 178. A number have gone out from the meeting into active service for the Lord."

Following the reading of this history, a number spoke of their appreciation of the church, its blessing to themselves and the community. Superintendent Swafford then spoke on "The Church and its Place in the Community." This was followed by a financial report given by the chairman of the building committee, E. E. Shiry. The building is a frame stuccoed, 28 x 42 feet with a choir loft and pulpit annex 10 x 22 feet, main audience room and class room which can be thrown together have a seating capacity of 175, and a full basement.

The building and present equipment is valued at $7,000 which had been raised by cash and donated labor. The pews for main audience room and light plant are yet to be installed for which the committee was asking for $1,000. The matter of raising this amount was taken up and in a short time $1,178.50 was secured in cash and pledges making a total value of the building complete over $8,000.

Two years ago a parsonage with all outbuildings was erected. The Superintendent stated that this made one of the most complete rural plants in the Yearly Meeting, and it has been made possible through the cooperation of pastors and people.

Dillon Mardock of Charleston, Kansas, a former resident pastor, brought the evening message. Special numbers in music and song were enjoyed throughout the day.

Lance and Effie Brady are serving their sixth year as pastors, the membership has grown in numbers and spiritual interest under their leadership. There is now a live Sunday school and missionary society, a senior and junior Christian Endeavor.

The pastor's influence reaches beyond the local church to community activities, especially that of Sunday school association work of which he is district president.

WHO CAN LOCATE THIS PICTURE?

Editor THE AMERICAN FRIEND:

Our proposition to erect a monument, or marker on the site of Old White Lick Quarterly Meetinghouse, near Mooresville, Indiana, is going fine, but a few more small subscriptions—fifty cents, a dollar, two dollars, are needed to put it over the top.

The Pacific Coast is doing splendidly. I hope the Middle West will make as good a showing, but fear it won't. Even the East is interested; for Haverford College offers to contribute five dollars if she can have a picture of Old White Lick Meetinghouse for her historical archives. Now who can tell us where to find that picture? We want that five dollars. And incidentally a great many of us would like to have a copy of the picture.

This is not a drive, in any sense of that over-worked word. It is just an opportunity to do something in loving remembrance of a spot that was very dear to the fathers and mothers of hundreds of people now scattered all over the land. Send contributions to Mahlon J. Hadley, Mooresville, Indiana.

A. W. MACY.

Pasadena, California.

WORKER DOWN BUT NOT OUT

A letter from Joseph Henderson, Iowa City, Iowa, states that although his wife is in the hospital she wants some Peace Literature, specially suitable for young folks, and some for older ones, in order that she may distribute it while in the hospital. "She is likely to be in the hospital for some time yet and thought she could perhaps hand out some when she is able to be around." This is the kind of spirit that is already making Mars tremble, and will eventually wipe the institution of war from the face of the earth.

Can we help you promote Peace Education? American Friends Service Com.

Indian Children Suffer

Friends Missions Help

LAST week's account of the Atlantic City Conference of Friends of the Indian did not tell all of the startling revelations made by the recent report of the Institute for Government Research. The Report itself is a bulky volume of more than 850 pages, a copy of which is available in the Lending Library of our Board of Home Missions. Francis Fisher Kane, commenting on the Report and upon the Atlantic City conference, in *The Survey* for January 15, makes the following statements of conditions among the Indians as shown by this survey:

Only 2 per cent of all our Indians have annual incomes of more than $500.

Salaries paid in the Indian Service are so low and living conditions so bad that the right sort of persons are not attracted to the service. Those who do enter leave as soon as possible. The annual turnover is as much as 67 per cent.

Schools and hospitals lack equipment and regularly employ persons who could not qualify for similar positions in good schools or hospitals elsewhere.

Government Boarding Schools are attempting to feed the Indian children on 11 cents per day for each child, plus meager additions from the school farms, which increase the average to only 20 cents per day. Could we live on that?

Thousands of little children—wards of our Government—are being cruelly underfed and at the same time compelled to productive labor which does not help in their education.

Better health clinics are needed and medical experts should be employed.

These evils and others must be remedied by larger appropriations by Congress for use by the Indian Bureau, and these must be demanded by pressure of public opinion.

Major-General Hugh L. Scott reminded the Atlantic City conference that our nation has profited largely through past transactions with the Indians and gave one example of special significance for Friends when he mentioned that the land included in the present states of Indiana and Illinois was bought from the Indians at only a few cents per acre, and urged, in view of this and other transactions, that we should be generous now in doing our duty by them.

It is only slightly comforting to remember, as we read the report, that our own Committee on Indian Affairs discovered some of these facts about seven years ahead of the Government and that our Oklahoma Indian Missions are already helping to meet some of the serious immediate needs of the Indians which are pointed out by this survey. Our missionaries have substituted as nurses and teachers in one Government Boarding school; free clinics have been arranged, medical care secured and the service of a visiting nurse made possible through our Missions, for Indians who were entirely without such help. All our Missions are helping to provide training in laws of hygiene, guidance and aid in education, home making and social life. Two Missions especially are providing training in practical farming, and week-day religious education in accordance with the best modern methods. All of our Missions have united in summer programs for returned students and are seeking to develop individual self-reliance, initiative, and application of religion to life. Concrete projects along several of these lines were reported in the Joint Annual Report of our Mission Boards last summer (pages 31 to 42). Do you remember about Winning Big Jim through the Strawberry Patch, the setting out of fruit trees, and grafting of pecans, the Kickapoo farmers' institutes, unhurried friendly visiting in the wickiups, camping with the Osages, and spring harvesting (spiritual) at Wyandotte?

The Annual Reports from Oklahoma to our Committee on Indian Affairs, gave still other examples of the physical, educational and economic service of our Missions which is slowly but steadily resulting in greater interest and confidence on the part of the Indians in our spiritual message.

Our shortcomings have been so tragic and terrible in some ways in past years, that perhaps we need the little encouragements which are coming occasionally now through such comments as the following. In writing of the recent Rural Life Conference at our Mission at Wyandotte, Oklahoma, Charles O. Whitely reported:

The men who came here representing the Frisco Railroad, State Agricultural College and also the woman representative of the State Board of Health were loud in their praises of the church building and equipment here at Wyandotte and also in the program of work we were undertaking. Mr. B. said he traveled all over the state and this was the outstanding piece of religious work of all mission efforts. He is sending the editor of the Oklahoma Farm paper here to get pictures and a write-up. Two of the men, one of whom is head of the marketing department of the state agricultural interests, said they had never known of a church leading out in such a constructive program of rural life betterment. The Government farmer for the Indians has asked us to arrange another conference and he will cooperate in getting the Senecas (Indians) in the Council House section in touch with the Conference.

About a year ago two faculty members from Oklahoma State University, when holding schoolhouse institutes for the Big Jim Indians, pronounced our remodeled Big Jim Mission to be "the best country church building in that county." The constant cooperation of Eber and Martina Hobson, our missionaries there, with the Federal Government, the county, and the State University in economic and educational projects for the Indians has been increasingly evident in their reports for the past two years, and is producing very encouraging results in a changed attitude and interest in Christianity among the Indians.

Most of you who read this know even more about the remarkable impression which has been made upon the Kickapoo Indians in the past three years through the farmers' institutes, demonstration farming, chicken raising, health clinics, educational service and other social activities carried on there by Susie and Philip Frazier. Because of the Kickapoos' confidence in these missionaries of their own race, their response has been quicker and more general from all the tribe than we had dared to hope. Have you read the Fraziers' Christmas report, telling how 250 Indians crowded our old Mission Chapel to the doors and beyond on Christmas Day? (They need a larger plant there also.) The official report of this recent Government Survey gives nearly half a page of its chapter on Missionary Activities to a direct quotation from one of Philip Frazier's monthly reports, as an illustration of a successfully broad missionary program which is touching the lives of the Indians at many points.

The needs of the Osage Indians are so different from those of other tribes that they cannot be discussed here. They are definitely dealt with in *The Survey* report and most of them have already claimed the study and effort of our missionaries.

What about our support for missions like these? Are you reading and talking about them in your Meeting? Race Relations Sunday, on February 10, offers a splendid opportunity. Copies of reports from our missionaries will be gladly mailed on receipt of your request. (Address, Board of Home Missions, 101 South 8th Street, Richmond, Indiana.)

And while rejoicing in the successes of our missionaries, let us not fail to inspect our own share. We planned to give $6,500 to support of our Indian Missions from United Budget funds for the year ending March 31, 1929. During three-fourths of the year $4,291.63 has been paid, which is a fairly good record and yet nearly $600 behind the amount due, or practically one month's salary checks for our workers. They have been paid by borrowing from the bank. We don't mean to do it that way, do we? A number of meetings are making regular monthly payments to the Budget this year. Is your Meeting one of these, or is a part of the $600 shortage your share?

Quotations from the Government Survey

A CHILD'S CREED

There is a loving Father
Who loves us all,
Who pities and restores us
Each time we fall.

He sent His Son, a Shepherd
To seek the lost,
And bear them to the sheep fold
At wondrous cost.

He gives his Holy Spirit
Who doth abide
To cheer and help and comfort
And be our Guide.

ADA C. BROWN.

Russiaville, Indiana.

Staff's comments and recommendations regarding missionary activities among the Indians will be given in an early issue of THE AMERICAN FRIEND. We invite your careful reading of these recommendations and ask you to compare them with the reports from our missionaries. R. M. S.

PASADENA NEWS ITEMS

Friends of Pasadena, California, held a very timely and worth while Peace Conference on the afternoon and evening of January 18. The program was sponsored by the Peace committee of the monthly meeting, Gertrude Marriage, Alice Lewis Pearson, and Cora A. Sydnor, with the pastor Edwin McGrew, being especially concerned with the arrangements. They invited the Yearly Meeting Board on Peace, Legislation, and Social Service to provide the chairman, and accordingly John R. White, of Whittier, secretary of the Board, presided at both sessions. The chairman of the Board, Charles F. Bruce of Long Beach, was also present, and Friends from Los Angeles and Alhambra. The two "other" meetings in Pasadena were well represented in the assembly, and a good delegation was present from the W. C. T. U. Federation of the city.

Under the auspices of the Pacific Coast Branch of the American Friends Service Committee, a silver medal contest was a feature of the afternoon program. A class of six girls of intermediate age, all members of the meeting, competed for the prize which was won by Mary H. Johnston, daughter of Charles H. and Isabelle S. Johnston, who gave Bruce Barton's essay on the Unknown Soldier. Second place was awarded to Virginia B. Sydnor, daughter of Charles E. and Cora A. Sydnor, speaking the well-known classic, "How big was Alexander, Pa?" The beautiful medal was presented by Dr. John W. Dorland on behalf of the Service Committee. The other contestants were Mabel White, Margaret White, Edna Hamm, and Anna Elizabeth Stephens.

A spirit of thanksgiving for the signing at Washington of the Kellogg treaty pervaded the sessions. Andrew F. Mitchell, speaking on the "Decline of Militarism" said that if he believed in the military method, he would do exactly as the militarists do, and demand an increase in cruisers, etc. But he declared the better way of conducting international relations, expressed in the Kellogg pact.

The first part of the evening session was occupied with an impressive dramatic presentation, "The Color Line", given by five young people of the congregation, Clarence Butler, Glen Cline, Margaret Bundy, Elvah Varnam, and Catherine Johnston, assisted by Robert Bau of Whittier College, a Chinese who took the part of a Chinese student, greatly strengthening the effect.

Another young man, Kenneth H. Robinson, graduate student at California Institute of Technology, appealed to the large audience, as he told of the World Youth Peace Congress last summer at Eerde, Holland, where he was the chairman of the American delegation of seventy students. Of the Youth Movement he said, "We have started out to combat the war demon in all the practical ways we can."

For the accommodation of conference attenders the Aid Society, Bertha A. Test, president, arranged to serve supper at a moderate charge, with no idea of profit, but reservations were in such demand that the tables were crowded, and the Society closed accounts with a balance of $20.00. The two local daily papers very generously gave space for several days to conference announcements and reports.

John E. Brown, evangelist and educator of Siloam Springs, Arkansas, preached on January 20 at First Friends church, Pasadena, to a full house, despite the very rainy weather. His message was expressed in the question of the unjust steward, "How much owest thou unto my lord?" The question was applied to the hearers, who were urged to consider how much they owe the Lord in time, money, and talents. The evangelist, who is an old-time friend of Edwin McGrew, has held tabernacle meetings in Pasadena on different occasions when Friends were active in supporting the work. He has also interested many Friends in his educational institutions in the Ozark mountains. He claims a long line of conservative Friendly ancestry.

Phariba W. Stephens, with her husband Francis W. Stephens sojourning in Pasadena this winter, is reported to be recovering from a serious attack of influenza and complications. She is attended by Dr. Walter C. Stephens, formerly of Muncie, Indiana, now a resident of Pasadena, a nephew of Francis Stephens.

At the recent annual meeting of Pasadena Board of Religious Education Edwin McGrew was elected vice-president, the president being another former college president, Dr. Silas E. Price of the University at Ottawa, Kansas. The duties of the Board include supervision of the Schools of World Friendship now in progress in twenty-one churches of Pasadena and suburbs. Friends have participated for a number of years in this interdenominational enterprise, the heads of departments this year being: primary, Clarice Newlin Ward; junior-intermediate, Mary H. Lewis; young people, Cora A. Sydnor; adult, Edwin McGrew.

Among the visitors from other Yearly Meetings who have appeared in Pasadena meeting recently are Emmor and Sarah Hall, Portland, Ore.; Richard and Lizzie Everest, Newberg, Ore.; Anna Pickrell, Wichita, Kans.; Jeanette Whealan, Hartland meeting, near Marshalltown, Iowa; and Jennie Kirby of Marshalltown. The latter is hopeful that a prolonged stay in Pasadena may benefit her impaired health.

Elizabeth Roberts Townsend was visited by various groups of relatives and friends on the occasion of her eighty-seventh birthday, January 10. One of the small parties was led by Nellie E. Bundy, superintendent of the Home Department of the Bible school. Elizabeth Townsend has recovered remarkably from a paralytic stroke suffered a few years ago and is able to get about the house with ease, though not often in public gatherings. She greatly enjoys recounting experiences of the years between 1883 and 1887 when she and her husband, the late Dr. Jesse R. Townsend, were engaged in Mission work on the island of Jamaica under the auspices of Iowa Yearly Meeting. She makes her home with her daughter at 304 North Sierra Bonita Avenue, Pasadena.

NEW FRIENDS MEETING AT MIAMI, FLORIDA

This is "to whom it may concern." On December 12, 1928, J. Sylvester Williams mailed from Philadelphia a letter addressed to William Carter, Miami, Florida, stating that he understood that Friends had no meeting in this city and expressing a hope that arrangements might be made so that visiting Friends could "enjoy the fellowship of the spiritually minded."

The letter failed to find the one to whom it was addressed but came to the notice of Dr. William J. Carter, an old Westtown student, who engaged the Holleman Park schoolhouse for a meeting place on January 6, 1929, and inserted a notice in the daily papers. To that meeting came fourteen Friends, representing five Yearly Meetings. Howard M. Hoge of Baltimore Yearly Meeting and Sarah Paine of New York Yearly Meeting, sat "facing the Friends." It was a typical Friends Meeting and to some long resident in Miami, it was like coming home to their Father's house. It was decided to find a more central meeting place and the old High School building, 201 Northwest Third Avenue was found to be suitable, for the time being. January 13 found the attendance increased to twenty-four. We seek by means of this publication to advise Yearly Meetings of this development, and to make known to all Friends who may come here the fact that a welcome awaits them.

It is felt that we should go quietly forward with our meetings for worship and that we should form our organization and establish our contacts "as way opens." The counsel, the prayers and the love of Friends "back home" are longed for by our visiting Friends and by the small group to whom Miami is "home," and all the more so because of this leading.

We trust that publications serving the interests of Friends, everywhere, will forward this item of contemporary history to their readers, and that should the Truth require a meeting in this community, that one may be established and measure up to the requirements of the Divine purpose.

STEPHEN C. SINGLETON, *Clerk, Pro. Tem.*
317 N. W. 39th St., Miami, Fla.

Educational Progress in Mexico

BY W. A. ROSS

Dr. W. A. Ross, the writer of the following article, is President of the Union Evangelical Seminary in Mexico City. Friends have a share in this enterprise. Fortunato Castillo, pastor at C. Victoria, is a graduate of the school, and Juan Valverde has entered recently.

AS IS well known in all the tableland of Mexico, our vacation comes during the winter months. Beginning in October and running up through November we have a series of Commencement exercises. In the Federal district, for the Evangelical schools, the Commencement festivities begin by a special musical, literary and social program in which all the undergraduates of all the Evangelical schools honor the graduates. The one this year was up to the standard set in other years. Each of the Evangelical schools in the Federal district contributed a number and some of them two and even three numbers. There were graduated from these schools of the Federal district this year eleven young men and twenty-five young women. Please remember these are limited to the schools here in the Federal district, and form only a very small part of the number of graduates from the Evangelical schools of the entire Republic.

During the weeks following this joint program of all the schools each one had its own Commencement exercises. Of course to those of us who are directly connected with the Seminary, this one was of special interest. Nine young men finished the three-year course. We are now receiving letters from them telling us of the beginning of the work in their different pastoral charges.

AGRICULTURAL SCHOOLS

For some years the Mexican Government has been centering energies in education. There have been established some six Agricultural schools. The new President of the Republic, Mr. Portes Gil, returned yesterday from the State of Guerrero, where, together with the Secretary of Education, he went to open up the last one of the list. As he himself stated in his address, "this school was built largely by the efforts of the people of that section of the State." Mexico is a country of great undeveloped natural resources, and one purpose of these schools is to train the people to develop scientifically these natural resources. These Agricultural schools are scattered in different parts throughout the Republic.

In like manner Regional Normal Schools are being established by the Department of Education of the Federal Government in all sections of the country. The greatest need is for teachers, and the Government is trying to supply this need. The task is immense with from 60 per cent to 80 per cent of illiterates and the Department of Education is facing the problem of supplying teachers for these great masses. The heads of the Department of Education are not afraid to try new experiments. Not all of their plans, of course, are practicable, but they are seeking to apply the most advanced principles of pedagogy to conditions in Mexico.

There was held in Mexico City during the month of November, under the direction of the Department of Education of the Federal Government, an Institute for the teachers in the Secondary Schools. Some 20 or 30 teachers of the Evangelical Secondary Schools were present. One of these teachers who has had extensive experience in South America, in the United States, and more recently in Mexico, said that he had never studied under men who had a better grasp of modern educational principles or who were more practical in their application of them. Take, for instance, their plans for "Open Air" schools. I attended during the latter part of October the inauguration of an open air school here in Mexico City. This is the ninth of these schools established in this city during the present administration (that of Pres. Calles). Dr. Moises Saenz, Sub-secretary of Education, who made the address, pointed out the advantages of this kind, mentioning among other things, the bright sunshine and the balmy air that prevail for so many months of the year in Mexico. Ex-President Calles, himself a former teacher, has given special attention to the plans of the Department of Education under his government. He was present at the opening of this open air school, and after the address, hoisted the flag and then very carefully inspected the building and equipment. Mr. Saenz pointed out also the economy in the building of such schools. This particular building cost 40,000 pesos, or $20,000 United States currency, and each day 700 pupils are cared for.

Another feature in the general plan of education in Mexico is that of the "Cultural Missions." There are organized seven groups of educators that are going from one end of the country to the other. In the "Mission" there is a teacher of music and art, a teacher of Domestic Science, a teacher of agriculture, a physical instructor besides the teachers for the different branches of the course. There is also a teacher for the small industries such as chicken raising, gardening, hat making, dressmaking, carpentry, etc. The mothers are given special instruction in hygiene and home keeping. These Cultural Missions are especially for the rural districts.

Last Sunday I was talking with the Physical Director of one of these Missions. He was giving me some details of their work. The whole party goes to a village where are assembled all of the rural school teachers of that section of the country; and there, for a month, living the community life, teachers and students alike, each one gives daily classes in his or her own department. They not only interest the teachers but the whole community. It is the big affair in the community for that month. With seven large groups going about over the Republic giving such instruction certainly good results will be produced.

A large part of the Mexican population is rural and the Government has wisely centered its attentions and energies in both the Agricultural and Day Schools, on the rural sections of the country. With this increased interest in education, the Evangelical Churches are redoubling their energies.

I have just time to mention another phase of our Evangelical program, and that is the renewed interest on the part of the evangelicals for a Secretary of Religious Education. This is not new, but it is occupying a central place of interest just now on the part of the Evangelical churches. This special interest began when a delegation from Mexico went to the World Sunday School Convention in Los Angeles in July last and asked for their assistance in this enterprise for Mexico. Both in the convention and since, the Sunday school leaders of the United States have shown great interest.

In all circles in Mexico, there is a feeling of confidence and expectation at the beginning of the New Year. Here is an extract from an editorial in Spanish from one of the leading daily newspapers of Mexico City in its issue of December 31. In speaking of the year 1928 it says:

"Not without reason it has been said that never before in such a short time has the history of our nation been threatened with such fatal catastrophies; but its course seems to have suddenly and unexpectedly taken a new and better turn. For the first time in our history it was proclaimed that the moment had come when Institutions should predominate over men. With great satisfaction the Executive power was trans-

VICTORY!

Ring out, ye bells, hope to the world!
Peace Pact's assured; great deed is done!
Sing now all hearts, glad triumph's won!
Tell out, ye bells, peace flag's unfurled!

Let all give thanks that evermore
Our plighted word makes it the law
That peace shall reign instead of war;
Now may the Pact world faith restore!

Ring out the wrong; bring in the right;
Give to the men glad meed of praise
Who courage had, new paths to blaze;
Brave knights of peace, Right wins the fight.

M. B. SEABURY, *in*
The Evening Standard.
New Bedford, Mass.

ferred peacefully, and with this important chapter the year was closed, prophesying the development in a calm and legal way of the political events during 1929.

"We have a right, then, according to the foregoing facts, to expect that the course of events of the year which begins tomorrow will be peaceful and normal. But the making effective of such a desire is, in the large part, with us. Nineteen hundred twenty-nine will be a time for a new attempt at democracy, the success of which will determine our future."

We can make this in part our own, and with the promises of God so bright and with the success of the past year to encourage us, we may expect even greater things for the year on which we are entering today. We consider you as our allies in this work of making Christ the Savior and Lord of every person in Mexico. We call you to our side in this Divine work.

WITH WHITTIER FRIENDS

December 30, the last Sunday in the old year, stands out as one of the redletter days in Whittier, California, Friends Meeting. The pastor, Willard O. Trueblood, preached an impressive, searching sermon on "The Spiritual Invoice," at the close of which, he spoke of the pressing burden upon his heart for the church, and for the work of the New Year. He called for a definite consecration service, to which a large number responded, and knelt with him in the front of the church. Many earnest petitions were voiced.

As in the olden days, "there were added unto the church, day by day, those that were being saved," so, to the Friends Monthly Meeting in Whittier, new members are continually being added. Some come by letter from other Yearly Meetings; some by letter from other denominations, and others on confession of faith. There is a present membership of about seventeen hundred. Several new members were recently given a public welcome.

January 10, was J. Sherwood Eddy Day, at Whittier College, under the auspices of the Y. M. and Y. W. C. A. His splendid intensive messages as he addressed the student body, and others, at both a forenoon and an afternoon session will long be remembered. He had many personal interviews during the day, besides talking to different campus groups in the after school hours. He also spoke on "The World Situation" to a large audience in a union service at the Friends church in the evening.

Edgar T. Hole gave a most interesting address at the All-day Missionary Meeting at the church on January 10. His talk was illustrated with a number of slides.

The week beginning January 13 was G. Campbell Morgan Week, among the churches of Whittier, sponsored by the Ministerial Association, and held in the large auditorium of the Friends church. The evening services began on Sunday and continued each evening closing with Friday night. Day sessions were held each afternoon beginning with Monday. These services were well attended and much appreciated.

Eliza Armstrong Cox is spending several weeks at Long Beach, as companion to a woman who recently lost her husband by death. She is greatly missed, especially by the Women's Bible Class, of which she is the much beloved teacher.

Mary Dell Allen's new book of poems, will be off the press within a few weeks, and is awaited with much interest by her many friends.

Emma F. Coffin, now of Whittier, is often called upon to give talks to different groups, on her year in Europe. She recently preached one Sunday evening at the United Presbyterian church in Whittier. She also gave the Christmas message at the last mid-week service before Christmas at the Friends church, which service was under the leadership of the Young Business Women's Missionary Circle of the church.

SOME XENIA SPECIALS

The Xenia Friends Church is endeavoring to put on an aggressive program for the extension of the Kingdom of God. In November a revival combining the mass and parish types was conducted under the leadership of Clyde O. Watson, Superintendent of Wilmington Yearly Meeting. Much good was done and the church advanced in its spiritual life. Immediately after the revival the Every Member Canvass was conducted. This was begun with a supper at the church, where a blackboard was laid off in squares representing a certain amount to be pledged for each week, and in less than twenty minutes more than half the amount needed was subscribed. This was followed by a canvass of the membership in which the full amount has been promised. All the expenses of the church were included in the budget.

A Christmas cantata entitled "A Christmas Waif" was given by the Sunday school on Friday evening before Christmas. The lighting arranged by the pastor gave the scenes a realistic effect that carried one back to the Judean hills and one could almost hear the angel song as the waif dreamed over again the stories his mother, before her death, had told him of the birth of the Christ child. As a happy climax the waif was adopted by grandpa and grandma as their very own, thus carrying out the true spirit of Christmas. Master Charles Le Valley played the part of the waif.

The young people's group has been divided into two sections, the Juniors being under the leadership of Lena Le Valley, who average about twenty-five each Sunday evening, and Andrew Hutchison is the president of the Senior group.

The ninth anniversary of the Eighteenth Amendment was observed January 13. Special songs were rendered by Jack Jordan and Mrs. M. R. Snodgrass of Xenia gave the main address. She is a noted speaker in the W. C. T. U. circles of Ohio.

The congregation is studying the book of Jonah from which the pastor, Russell Burkett, is preaching a series of sermons from the general theme "God's Man." A Dramatic Hymn service was given preliminary to the sermon Sunday evening, January 20. A hidden choir sang old familiar songs portraying the way of salvation, which was pantomimed by a young woman weary of a life of sin. A hidden voice read Scripture pointing her to Jesus for rest, and there before the cross (a large, illuminated cross on the platform) she found that peace which passeth understanding. She arose with a radiant face and jubilantly sang with the choir "Hallelujah 'Tis Done," after which the entire congregation joined in singing "In the Cross of Christ I Glory." Bernice Bath acted the part of the penitent.

FRIENDSWOOD ACTIVITIES

Amos Davis from Huntington Park, Calif., has been visiting his brother, I. C. Davis, at Friendswood, Texas, filling the pulpit very acceptably on two occasions. His long years of experience give weight to his words of council, and his presence and messages were much appreciated.

Edward L. and Pearl Alice Hole, who have been occupying the Middleton Home at League City, since coming to South Texas, about a year ago, have purchased a home and a fig-orchard at Friendswood, where they expect to make their permanent home. They are glad to be among Friends again and are finding their places in the activities of the church and community. Wednesday, January 16, the Academy bell was rung for nine minutes at the noontide hour, reminding us that we have been blessed with Constitutional Prohibition in the United States for nine years. Sunday evening, January 20, an appropriate program was given by the W. C. T. U. and L. T. L., one interesting feature being a procession of tiny torchbearers who celebrated the birthday of Prohibition, by lighting nine birthday candles. G. G. Anderson, Sunday School Superintendent, who always gains the attention of the children, told of conditions in different cities before and since the open saloon was outlawed. He was for several years a Salvation Army Captain and has had wide and varied experience with the victims of drink. The Sunday school is growing under his leadership. The White Offering for missions this year amounted to $29.09 and the offering for the near East Relief work on Golden Rule Sunday was $27.17.

The W. C. T. U. and Missionary Society are also increasing in members and interest, as are the L. T. L. and C. E. societies. A free community oyster supper, under the auspices of the C. E. Societies, was enjoyed, January 25, the oysters having been procured from Galveston Bay by the men and boys of the societies.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

THE WOMEN'S MOVEMENT

The first Women's Week took place from October 7-14 in the Freusburg, a beautiful old castle now turned into a "Youth Hostel." There were 120 women present from all parts of Germany and all classes and walks of life. The lecturers included women experts like Frau Prof. Marianne Weber and women active in political life, members of the Prussian and Sexon Diets. The object of the conference was to have women living together for a whole week and together considering entirely apart from the party spirit the problems and tasks that lie before the Women's Movement in Germany. There were only three foreigners: Marjorie Hedley, Philadelphia (one of the young Friends spending a year in Europe); a Bulgarian girl studying agriculture in Germany, and myself. In reply to my letter of enquiry I was told that in this attempt to get women of all parties, classes, denominations, etc., together, the conveners would be thankful for the Quaker influence in lifting the discussions to a higher plane of mutual respect and understanding.

The problems discussed were: Women in the Home; Women in Public Life; Women as World Conscience; Women and Professional Life; the Problem of the Unmarried Woman. The last problem was taken in a special small study circle so that the problem of sex relationships could be dealt with in a more intimate circle.

In the discussion of the position of women it was natural that the attitude of the organized Christian Church should be keenly criticized, and the Society of Friends mentioned as an organized Christian Society in which men and women were equally recognized.

There was one particularly difficult point in the discussion on women as the Conscience of the World, at which the Conference seemed threatened with disaster, when "the Quaker" was specially called upon to make a contribution. A few words as to the place of women with regard to the peace of the world, and our attitude as Friends towards the question of war guilt, and internationalism did bring relief to the tension.

Many of the women were greatly interested in Quakerism and there were constant questions to be answered, and quite a number of invitations for visits and talks on Quakerism were given. My deepest impressions came from the study circle on the problem of the unmarried woman, where we worked and thought and strove together, trying to face all the facts and yet keep a clear and great ideal before us. That discussion circle became a place of deep experience, and we felt that something great and vital and alive had been given us. It was a truly religious experience.

The whole method and the whole experience was Quakerly in its essence, and I came away strengthened and encouraged that the Women's Movement in Germany is seeking to base itself upon a deep and living faith in the power of the Spirit.

BERTHA L. BRACEY.

WITH THE MALEVANTSY AT RACZKANY

Raczkany, in "White Russia," Eastern Poland, is the home of a community of a Russian sect of simple, sincere Christian people called the Malevantsy. Other communities are in Russia proper, but those at Raczkany are alone in Poland. Their language is "White Russian," and they scarcely understand Polish. English Friends, through the Centre in Warsaw, have been in touch with this community for several years. Henry Harris has visited them at intervals during his four years in Poland, and some interesting accounts of his visits have been printed in THE FRIEND. Their life is hard. The houses are comfortless. There is no furniture beyond a table, one or two chairs, benches, and in the more well-to-do houses a clock and a sewing machine.

There have been dissensions in the group, chiefly because of the clash between the vigorous personality of William Tysz, an educated Pole who has joined Friends and has been living for three years in Raczkany at the invitation of the community, and the equally strong but less articulate personality of Adam Boltuc, one of the leaders of the community. Attempts at reconciliation by a Polish mystic, M. Lubechi, have resulted in a patching over of the difficulties, but serious disagreements have been smouldering underneath. As a rough analogy, William Tysz may be compared to Joseph John Curney, and the Malevantsy group are in somewhat the position of the conservative Friends in America when the brilliant evangelical spokesman of British Quakerism burst upon them. This, roughly, was the solution when I visited Raczkany the first of last November.

When I arrived at Lachowicze station on Wednesday, October 31, there at the station were both William Tysz and Adam Boltuc, each with his own horse and furmanka. After some discussion it was decided that I should travel with W. Tysz, although Adam Boltuc said that his was the better horse. That same evening there was a meeting at the house of Adam Boltuc. The room was full of men and women, mostly young and middle aged. After the singing ceased, and there was comparative quiet, William Tysz said they were expecting me to speak. I launched forth for some ten minutes in Russian, giving them the friendly greetings of English Friends and reminding them of the previous visits of T. Edmund Harvey, W. A. Albright, and others whom they remembered, and said we wanted them to realize our unity with one another although so far apart.

W. Tysz and I went for a long walk through what had been a wood before it was all cut down during the war. After refreshment at his house, we went to the house of J. Potapowicz to have a talk with him. He has a big, new house, one of the smartest in the village, opposite to his old one, and there are four generations—21 people in all—living in it. In the evening meeting Joseph Boltuc spoke very feelingly about what it meant to them to feel that they were not alone and that there was a large body of people abroad holding views similar to their own and inwardly united to them. I gathered that William Tysz is a great friend and helper of all kinds of people, and one could see from the way in which he was greeted that his presence was appreciated. The children in particular all seem to love him. His education enables him to be of service in many ways, writing letters for people, giving legal and medical advice, etc. He has no selfish ends to serve, except in so far as following one's deepest impulses is selfish. He has taken up this life because of an inward call and a deep love for his native country and people.

I am quite sure that God is working among these people. Once or twice I had a distinct sense of it in the meetings, and I am sure that his Spirit is operating on the heart and mind of Adam Boltuc. William Tysz will be able to correspond with them and occasionally pay them visits. This group is so isolated—their nearest fellow-believers being over the Russian border—that we have a great responsibility towards them, especially as they are so close to us in many ways. One might imagine that many of the early Quakers were like them.

FRED J. TRITTON.

WORTHWHILE PEACE WORK

One of the inspiring things about Peace Work is the enthusiasm with which individuals undertake it. Not all this enthusiasm is evident or comes to light, but every once in a while an incident occurs which shows some of the devotion which is typical of many people. The following letter gives a good illustration:

"Dear Workers for Humanity:

"I've just had a hurried call for my "Peace Crusaders" and I just can't spare it, for I'm preparing my typewritten copies from it to send out to our twenty-seven churches this week. If there hadn't been so much sickness I'd had it done long ago.

"I'll enclose a check for $1.50 and you *please* send a copy of Peace Crusaders with poster and directions for carrying on the contest to Mrs. ——. Send it to her by return mail if possible, please."

QUAKERDOM · AT · LARGE

We learn that David Roberts, of Burlington County, New Jersey, was one of the Republican Presidential Electors chosen by his state on November 6. So far as we know, he was the only Quaker member of the Electoral College.

Copies of the Index for 1928 of THE AMERICAN FRIEND are available for those who desire them for reference or for binding the volume in book form. A request on a postal card addressed to this office will bring you a copy by return mail.

In a letter dated December 12, 1928, Jefferson W. Ford wrote to the Foreign Mission Board office indicating that he and his wife had just landed at Mombasa. They reached the field in time for the annual meeting of the mission. They were only four weeks enroute from New York to Mombasa. This is almost a record trip.

In a letter from John R. Bowen, pastor of one of the meetings in Nebraska Yearly Meeting, are the following sentences: "Our meeting observed it," i.e. the day of prayer for missions, "by paying our United Budget in full, thus making sure our prayers would be answered." We imagine a good many meetings would find it easier to "pray up" if they would pay up their share in the United Budget. May the Pleasant Valley meeting be multiplied all over the Five Years Meeting.

Willis H. and Esther Thomas Jenkins, formerly of Pittsburgh, Pa., where they have resided for the past fifteen years, have removed to California to make their future home. For about thirty years he has been a civil engineer in the employ of the Pennsylvania Railroad Company and is now retired. While both were formerly Friends they were associated with the M. E. Church, where they left a large circle of friends. They hope to locate where they can again be active members among Friends.

At the January Meeting for Sufferings held at Friends House, London, England, a draft of "a cordial letter to Herbert Hoover, a fellowmember of the Society of Friends, on his election to the Presidency of the United States" was signed by the Clerk "On behalf of the Society of Friends in Great Britain." Before passing to the next business Friends paused for a short devotional period in the desire that they might do all that was possible in support of good relations between their country and America.

Friends of Philadelphia, Pa., are to have the rare privilege of meeting and hearing C. F. Andrews, one of the greatest interpreters of the spiritual and political life of India. During his many years in India he has identified himself with the best aspirations of the Indian people and is widely known as the intimate friend of Tagore and Gandhi. He is the author of "The Renaissance in India and Christ and Labor" and for many years has been associated with Tagore's College at Santiniketan. A public meeting at which he will be the principal speaker, under the auspices of the American Friends Service Committee, will be held Friday, February 1, 8 p. m., in the Friends Meetinghouse, 15th and Race Streets, Philadelphia.

Tennyson and Alice Jay Lewis of Goldsboro, North Carolina wish to express through THE AMERICAN FRIEND their thanks to the many friends who remembered them with holiday greetings, best wishes and kind expressions. They cannot answer all, but most heartily acknowledge their thankfulness to every one. They are truly thankful also to our Heavenly Father for good health and many friends who are interested in their welfare, as they are completing forty-one years of constant pastoral work and service.

A series of articles have been appearing recently in the *Daily News and Westminster Gazette* of London and Manchester, England, on Spiritualism on Trial. In the issue of January 5, H. G. Wood, Director of Studies at the Woodbrooke School, writes on "The Evidence of the Quakers" in answer to the question, Does the Quaker experience of spiritual guidance throw any light on the problem of spiritualism? After citing two examples of thought-transference to demonstrate the reality of this form of contact he makes certain interesting inferences and concludes thus: "So far as my observation goes, the growth of spiritualistic practices, as distinct from psychical research proper, is undesirable, as it tends to stimulate the wrong kind of interest in the life to come, and to diminish the right interest in the tasks of our own day and generation. But in any case, if Friends' experience counts for anything, communications from the dead are likely to come incidentally, and not in answer to direct inquiry, if they come at all."

Under the auspices of The Athenaea, a club of Richmond Women Friends, C. Francis Jenkins of Washington, D. C., a scientist of national fame, addressed the members of the club and a large number of invited guests at the Tivoli one morning last week. By stereopticon slides he illustrated the developments in making the moving picture machine, and the means of producing radio television. The way weather maps were made and transmitted to ships at sea by radio was explained, copies being thrown on the screen. Reels of moving pictures showing persons in action two hundred times slower than normal, and of birds on the wing, made a fascinating study of graceful, deliberate action under the direction of one who has given many years to the reproduction of life in action, were much appreciated. Those associated with him in his laboratory were also shown in picture with a brief word of introduction, and some of the apparatus used for entertaining people through television. As he is a native of Richmond, where his brothers are prominent business men and members of Friends Meeting, his long time friends are proud of him for his many inventions and the progress made in transmitting pictures and messages at long range.

"Legal emphasis on oaths is a serious reflection on our reputation as truthspeakers," writes G. P. in *The Friend* (London), dealing with "Our Way of Speaking" under the more general theme of Profession and Practice. He asks, "Are we all such liars that we must needs be 'put on oath' before we can be trusted to make our Yea, yea, and our Nay, nay?" "The honest man is put into the witness box and made to repeat the formula: 'I swear by Almighty God that the evidence I give shall be the truth, the whole truth and nothing but the truth.' Having invoked his Creator to mark that he intends to achieve a plain impossibility, he realizes, half unconsciously perhaps, that he is now expected to speak with a degree of sincerity that does not characterize his ordinary way of speaking. And when he has done his best he is probably met with the sceptical demand, 'Do you *swear* that?' Over ten years' experience in the courts suggests to the writer that judges and advocates are more respectful to those who affirm than to those who take the full-blooded oath. From which, maybe, a moral may be drawn. Cannot we have one standard of truth for our various utterances of what we are called on to say as 'evidence'?"

The January number of *The Journal of Religion* contains an article by Henry J. Cadbury, Professor of Biblical Literature at Bryn Mawr College, Pa., on "Egyptian Influence in the Book of Proverbs." A recent discovery of Egyptian papyrus gives thirty chapters with a preface, almost entirely complete in clear hieroglyphic characters, of the teaching of Amenemope, an officer of some kind in Egypt whose position is described in the preface as superintendent of cereals and regulator of the wheat measure. The tablet, probably a school text or exercise, suggests that

the book was already a favorite work of moral instruction. Large sections are quoted to show "a definite case of the dependence of Hebrew literature on a written Egyptian original...as the source of Proverbs 22:17 ff." "It is particularly instructive in an age of ethical uncertainty to see the antiquity of much of the familiar morality. We are too prone to think of the ideals of both Old and New Testaments as a stream of limited and indigenous ethical achievement. We need have no less reverence for the pioneers of morality if we find we cannot quite so plainly place them. Evidently ideals were an international commodity and it is worth our while to know that honesty in speech and in trade, care for the widow and the alien, respect for physical infirmity, preference for bread with a happy heart... for inner tranquillity and for kindness, even to the unthankful and to the evil, were found long ago along the Nile as well as in Judah or in Galilee."

NEWS OF OUR MEETINGS

Harve Allen of the Bear Creek Friends church and now pastor of the Friends church at Parker, Indiana, was seriously hurt Wednesday evening at Parker when an automobile struck him while out cleaning the ice from the windshield of his automobile. He and Laura Fetters, pastor of the Bear Creek church were conducting a revival meeting at Parker for the past two weeks. Much interest had been shown in the meetings and there had been several conversions. The meeting was closed on the account of the accident.

A very satisfactory meeting was held at Springfield, North Carolina on the night of January 9. Lewis McFarland was present and gave a comprehensive outline of the budget, calling attention to the various items and emphasizing the need for systematic, liberal giving and earnest prayer. Special stress was given the mission work of Friends, both at home and in the foreign fields.

The visit of Marie Cassell to Vermilion Grove, Illinois, January 19 for a Quarterly Meeting conference on religious education was very much appreciated. She is very clear and simple in her presentation. Her answers to perplexing problems which were brought up in discussion were carefully reasoned, practical and enlightening. Sunday evening, January 20, was fittingly observed as the anniversary of the coming into force of the eighteenth amendment. Special music and an address by the pastor in keeping with the occasion were the main features. A contest in which you do not unique and apparently successful plan of the social committee of the Christian Endeavor at Vermilion Grove. Not until the close of the contest will the identification of the sides be revealed. The first night of the contest witnessed exceptional diligence in payment of dues, being on time, participating in discussion, and in assigned participation in the service.

Lynn Grove Quarterly Meeting was held January 19 and 20, at the Friends Church, in Searsboro, Iowa. At the periods for worship the principal speaker was Moses T. Mendenhall, general superintendent of Iowa Yearly Meeting. Luncheon was served by the women of Searsboro Meeting. The Sunday School Conference, on Sunday afternoon, with Mrs. J. Orcutt presiding, and Mrs. O. Stanley of Sugar Creek, the secretary, was addressed by Walter Hutton of Des Moines, State Secretary of the Sunday School Council. Children's Sunday was observed on January 27 at the Lynnville Friends Church.

The Unadilla (N. Y.) young people in cooperation with other groups throughout New York Yearly Meeting held their banquet December 29, at the Rogers Hollow Community House, which pleasant occasion was suggested by August Garone, Young People's Superintendent of the Yearly Meeting. Around the banquet table were seated thirty-four young people, with the pastor and his wife at either end. Five efficient mothers served the three-course banquet, the pastor, Henry M. Vore, acting as toastmaster. Songs and apt stories by the young people filled time between courses. The theme, "The Tasks of Young Friends and How to Meet Them," was presented by Mary Hendrick; "Friends Service," by Dagny Tolloksen "Prohibition," by James Hendrick; "Industrial Relations," by Eleanor Fisk; "Peace" with the leadership of the Holy Spirit emphasized. It was a most enjoyable occasion. At the close a gift of value was presented to the pastor's wife.

Unadilla Friends Bible School sponsored know to which side you belong is the a Christmas Eve program when twenty-five young people and children presented the Cantata, "The Christmas Pilgrim" and the choir assisted with the pageant, "Watching with the Shepherds." The scenes were the shepherds, the angels, and the nativity. A generous offering was taken for the missionary budget. The Woman's Missionary Society, several weeks before Christmas, sent gifts and packages of gift cards to J. Edward Ransome in Tennessee, Friendsville Academy Dormitory, the Oklahoma Indian Work, and to Palestine.

Denver Quarterly Meeting was held at Pueblo, Colorado, November 16-18, with a large attendance throughout. God's presence and power was manifest in a wonderful way and twenty-eight persons prayed through to definite victory. Helpful messages in sermon and song were given by Walter H. Wilson, Yearly Meeting Superintendent; Aaron McKinney of Hopewell, Kansas, and Clarence L. Cosand of Damascus, Ohio. Under the leadership of the Quarterly Meeting Superintendent, Victor R. Marvin, and the co-operation of the pastors and workers, each monthly meeting is developing new life and interest, as shown by reports. A new parsonage has been completed at Pueblo. Las Animas Friends have remodeled their old church, reshingling, painting, decorating the auditorium, and remodeling the classroom. Plans are well under way for a new church at La Junta. A concern for a Pastors' Conference was considered favorably and the following were chosen in organization: President, Elsie R. Marvin; Vice-President, Claude Wilson; Secretary-Treasurer, Elvira Smith. Many expressed much satisfaction as the best Quarterly Meeting they had ever attended.

Twentieth Street Meeting, New York, has had several interesting speakers and occasions during the last month. At the December Tea Meeting, Mr. Hewett entertained with pictures in natural colors of ancient and beautiful Scotch gardens. On January 5, 100 members of the Men's Adult School were in attendance at the annual dinner, followed by speeches and fine singing in chorus. At two regular mid-week meetings excellent talks have been given on welfare work; one on the successful use of occupational therapy in Bellevue, the New York City Hospital; the other on relief work in the New York State Prisons. The former was illustrated with graphic pictures. At the January Tea Meeting, given by Friends of the other Branch, many of our members had the pleasure of listening to a lively and thoughtful address by Edwin Markham, author of "The Man with the Hoe."

Twenty-eight teachers of Friends Bible School at Anderson, Indiana, with their su-

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perintendent, C. H. Alexander, listened to Wayne Emory of the Y. M. C. A. speak on a Community School of Education scheduled to open in their city on January 28. Special meetings began in the church Sunday evening, January 27, with Frederick E. Carter of Winchester as evangelist. Special music will be a feature of these meetings under the direction of Earl Folger. The pastor, Joseph A. Youngs, has concluded revival services at Fairmount and will share in this home campaign.

Christmas was a time of giving for the Sunday School at Denair, California. Each class contributed one number for the Christmas program and gave a gift for Irwin and Zurrilda Alger, young people from our meeting who are helping to maintain a mission church in the mountain village of West Point. The gifts included food and clothing beside $55.17 in cash. Lindley A. Wells, of Long Beach, has just closed a series of meetings here. His evangelistic messages and his visits in the homes of the members resulted in much good. Many young people and older members found Christ again or, for the first time, received the companionship of the Holy Spirit, or took advance steps in Christian living.

The Annual Roll Call of membership for China Monthly Meeting was held at South China, Maine January 16, 1929. After the worship meeting, and hour for business, lunch was served by the Farm Bureau sisters, and this feature is noteworthy, as some were present who are not frequently with us. A blessed spirit of unity was over all. This has been a season of extensive correspondence with our absent and non-resident members: about twenty-six letters were read, and others are to be read in February, which also will be held as an all-day meeting and a special Mission study will be presented by Virginia Jones.

The Young People's Meeting at South China, Maine, is a real reinforcement to the pastoral work. It is held every Sabbath evening before the regular Church prayer meeting, 25 to 40 attend and among them students from the Academy, all showing much interest and willingness to help.

In November, Susan Sisson Jones was appointed to sponsor the Peace Contests for silver medals in Vassalboro Quarterly Meeting. She has held a successful contest at South China among the Grammar School children, and one from the students at Erskine Academy and Eva Pratt Owen has held one contest from the younger students of Oak Grove, and one group from the children of the community who attend the Sunday School at Oak Grove. Other contests will be held later to complete the six required for a gold medal contest.

In the death of Charles Wright, who was in his fifty-second year, Poplar Run Monthly Meeting, Indiana, has sustained a heavy loss. His gift in the ministry was acknowledged in 1914 and he has been used to win many to righteousness. While hurrying home to go to Cedar Meeting, where he was conducting revival meetings, he was killed at the railroad crossing by the fast train. He was scheduled for three more series of revival meetings during the winter. Owing to much sickness and the school activities, the revival at Poplar Run Meeting will not be held until March, when Laura Fetters will have charge.

Marie Cassell spoke at the Friends Church at Watseka, Ill., Sunday morning and evening, January 20, in the interest of religious education. Besides being instructive, her messages were decidedly inspirational, with a positive spiritual tone. That she may again visit Watseka seemed to be the general desire and hope of those who heard her. She is representing the Board of Religious Education of the Five Years Meeting.

BIRTHS

JONES—To Barclay Lincoln and Esther Louise Jones, Overbrook, Pennsylvania. December 3, 1928, a daughter, Irma Wilcox.

PRATT—To Harry and Miriam L. Pratt, Denair, California, January 4, 1929, a daughter, Phyllis Marilyn.

MARRIAGES

BOND-COLLINS—In their own furnished home at Wabash, Indiana, January 1, 1929, Cornelia J. Collins, an active member of Marion First Friends Meeting and private secretary to the president of Marion National Bank and Parvin W. Bond, clerk of Wabash Quarterly Meeting, and the new County Treasurer.

NELLIS-CHRISTENSEN—At the College Avenue Friends Church, Oskaloosa, Iowa, December 27, 1928. Martha Christensen, and Merl Nellis, of Earlham, Iowa; I. Lindley Jones, minister.

DEATHS

MCPHERSON — At the Home Hospital, Muncie, Indiana, January 18, 1929, Charles Earl McPherson, in his thirty-fourth year. Converted in early youth and quick to see and accept duties in Christian service, he became a valuable worker in church and community. He was a C. O. during the war, later giving the greater part of a year in reconstruction work in France. He is survived by the widow, Myra Hough McPherson; two brothers, three sisters and a host of friends who feel that in him they had a lovely example of Christian contentment and happiness. Funeral services at Cowan Friends Church, conducted by Polly Couch Bowman and Charles W. Sweet.

ROTH—At the home of her parents, William J. and Margaret Roth, in Fairmount, Indiana, December 12, 1928, Margaret Roth, aged 24 years, of typhoid fever. She was a loyal member of Fairmount Meeting, and active in her work among the young people, having served as President of the Christian Endeavor Society for two years. She was preparing to begin service as Field Secretary for Young Friends of Indiana Yearly Meeting when stricken. The funeral service was in charge of the pastor, Milton H. Hadley, and a number of persons paid tribute to her earnest devotion.

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WINSLOW—At her home in Fairmount, Indiana, just as the bells were ringing out the old year, December 31, 1928, Cynthia Ann (Jay) Winslow, widow of Nixon Winslow, in her ninety-seventh year. Born in Miami County, Ohio, near West Milton, she was a birthright member of Friends, and an active, earnest worker as long as strength permitted, serving her meeting as Elder for more than fifty years. She was active also in the cause of temperance, beginning as a crusader. Funeral services were in charge of the pastor, Milton H. Hadley, and Marie Cassell.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

THE NICHOLSON PRESS

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